have been mere Materialists or Atheists. And it is possible, that Clemens Alexandrinus also might from this very passage of Aristotle's, not sufficiently considered, have been induced to rank Anaximander amongstthe Divine philosophers, as he doth in his Protreptric to the Greeks; where, lifter he had condemned certain of the old philosophers as Atheistic Corporealists, he subjoins these words: *™V & aXAwv ^tXotro^wv,

*Clem.Prot.

oam ra tmu^aa VTreppavTECj £7roAu7rpayjitovij<rav p.43.cap.v.

ri tfi^jjXorcjOOv *KCU irspiTTorspov,* ot jticv *avTMv* TO p* 57*tom*xx* *airetpov kaOvfuvviffav,* <3v ' *Ava^ijmav^pog o* MiXij- _

Kat 'Ava^ayopac o KXa^Ojusvioc? Kai o 'Aflrivato^

c. But of the other philosophers, who, transcending all the elements, searched after soMe higher and more excellent thing, some of them praised Infinite, amongst which was Anaxiraaii-der the Milesian, Anaxagoras the Clazomeftian, and the Athenian Archelaus.—As if these three had all alike acknowledged an incorporeal Deity, and made an infinite mind, distinct from matter, the first original of all things.

But that forecited passage of-'Aristotle's aloae, well considered, will itself aibf d a suffici^iit cw-futation of this opinion; where AnaximaiKfer, with those other physiologera, is plainly opposed to Anaxagoras, "who, besides infinite sen^etess Eoatter, or similar atoms, wsude mind to be a principle of the universe, as also to Empedo^lers, made a pla'stic life and aattffe* called another principle of the corporeal whence it plainly follows, that AMximliii^f and the'rest supposed not

infinite mind, but infinite matter, without either mind OT plastic matter, to